Mr. *FALLE*'s
SERMON
Before the
Lord Mayor,
April 21. 1695.

Lane, Mayor.

Martis xxiii°. *die* Aprilis, 1695. *Annoq;* *Regis* WILLELMI *Tertii* Angliæ, &c. *Septimo.*

THis Court doth desire Mr. *Falle* to Print his SERMON, Preach'd on Sunday last at the *Guild-hall* Chappel, before the LORD MAYOR, and ALDERMEN of this City.

Goodfellow.

IMPRIMATUR.

Guil. Lancaster.

April 25. 1695.

Of the Descent of the PARACLET.

A

SERMON

PREACH'D

Before the Right Honourable

THE

LORD MAYOR,

AND

Court of *ALDERMEN*,

AT THE

GUILD-HALL Chappel,

April 21. 1695.

Being the Fourth Sunday after *Easter.*

By PHILIP FALLE,
Chaplain in Ordinary to His Majesty.

LONDON,
Printed for *John Newton*, at the *Three Pigeons*, over against the *Inner Temple* Gate, in *Fleetstreet.* 1695.

XUM

TO

The Right Honourable

Sr. Thomas Lane,

LORD MAYOR

OF

The City of *LONDON*.

MY LORD,

SO many Excellent Diſcourſes have been already written againſt Scepticiſm, and in Defence of Chriſtianity, that I might juſtly be deterr'd from coming after

after Others, if the Command of that Honourable Court, *where* Your Lordſhip *ſo worthily Preſides, had not call'd for the Publication of this* Sermon. *I could not foreſee, it ſhould be longer-liv'd than many better Compoſures of this Kind; which, after they have ſerv'd for an Hour's Amuſement, are thrown aſide, and vaniſh with the Breath of the Preacher: and therefore was not much concern'd to give it that Turn and Air, that is given to Things, which, from their Firſt Conception, are deſign'd for the Preſs. Such as 'tis, I leave it to God's Bleſſing: earneſtly wiſhing that it may conduce to ſettle the Minds of thoſe who ſhall chance to read it, in an hearty Belief of that Holy Religion which God has Reveal'd unto us by his Son, and confirm'd by the Miniſtry of the PARACLET; whoſe Miraculous Effuſion on the Apoſtles, and Apoſtolic Men,*

Men, in the Firſt Ages of the Church, we commemorate at this Time: And may that Bleſſed Spirit guide us into all **Truth** *: I am,*

* Joh. xvi. 13.

MY LORD,

YOUR LORDSHIP's

Moſt Humble, and

Moſt Obedient Servant,

Whitſun-Eve,
1695.

Philip Falle.

ADVERTISEMENTS.

SERMON ſur l'Hymne Angélique & Euchariſtique, *Luc.* ii. 14. Prononcé dans l'Egliſe de *St. Sauveur* en l'Iſle de *JERSEY*, le 3*me* jour d'*Avril.* 1687, Jour de Céne.

A *SERMON* on *Luk.* iii. 14. Preach'd at St. *Helier*, in the Iſle of *JERSEY*, before the Engliſh Garriſon, *April* 10. 1692.

Of the Impunity of Bad Men in the World. A *SERMON* on *Eccleſ.* viii. 11. Preach'd at *White-hall*, *Dec.* 30. 1694.

An Account of the Iſle of *JERSEY*, the Greateſt of thoſe Iſlands that are now the only Remainder of the Engliſh Dominions in *France*; with a New and Accurate Map of the Iſland. Humbly dedicated to His Majeſty.

Written by *PHILIP FALLE*, M. A. Deputy from the States of the ſaid Iſland, and Chaplain in Ordinary to His Majeſty; and Printed for *John Newton* in *Fleetſtreet.*

JOHN. xvi. 7, 8, 9, 10, 11.

Being part of the Gospel of the Day.

7. *Nevertheless, I tell you the Truth; it is expedient for you that I go away: For if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.*
8. *And when he is come, he will reprove the world of Sin, and of Righteousness, and of Judgment:*
9. *Of Sin, because they believe not on me;*
10. *Of Righteousness, because I go to my Father, and ye see me no more;*
11. *Of Judgment, because the Prince of this world is judged.*

THESE are the Words of our Blessed Saviour to his Disciples, when he was going to leave them, and to depart from the World. He had fulfill'd all that belong'd to his Prophetick Office by a Three Years Ministry on Earth: He had reveal'd the Will of God to Mankind: He had gather'd a Church: He had ordain'd Apostles and Teachers: Nothing remain'd but that he should suffer, and return to his Father that had sent him. And

now therefore, *having lov'd his own which were in the World unto the end* (*a*), he calls them together before his Paſſion, eats his laſt Supper with them, and in the moſt tender and moving Words that ever Man ſpake, I mean in that admirable Diſcourſe contain'd in This and the Three foregoing Chapters, acquaints them with his going away from them. Theſe were ſad News to the Diſciples, and their Grief was extream on this Occaſion. They had forſaken all to follow him, and now in requital he was going to leave them: They had drawn upon them the Hatred of the World by adhering to him, and they were ſure to meet with nothing but Perſecution from it after he was gone: Which way ſoever they look'd, they had but a Proſpect of dark and gloomy Days coming upon them: and this mightily dejected them, and fill'd their Minds with melancholy Boadings and Apprehenſions of what might befall them, when they ſhould be depriv'd of the Support they now receiv'd from his Preſence among them. Our Lord bids them *not to be troubled* at his Departure (*b*); for he would be ſo far from *leaving them* (as they fear'd) *helpleſs and alone* (*c*), expos'd to the Fury and the Rage of the World, that he would ſend them the *Comforter*, as ſoon as he was aſcended unto his Father, the Glorious

(*a*) Joh. xiii. 1.

(*b*) Joh. xiv. 1.

(*c*) οὐκ ἀφήσω ὑμᾶς ὀρφανούς. ibid. verſ. 18.

Glorious Spirit of God, who would be a mighty Succour and Defence to them, and would *abide* and continue *for ever* with them (*d*). It was this Bleſſed Spirit (he goes on to tell them) that was to plead and to maintain his Cauſe againſt the World that had rejected him, but could not come down till *he was glorified* (*e*): Therefore it was neceſſary he ſhould ſpeedily go away to ſend him down on Earth, that he might vindicate him among Men, ſhew them their Infidelity in not believing on him, their Cruelty and Injuſtice in Crucifying of him, aſſure them of his Divinity and Exaltation at the Right Hand of God, and ſeverely avenge him on all his Enemies, the Devil eſpecially, the chief Author of his Death and of his Sufferings. *Nevertheleſs, I tell you the Truth; It is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* Or, I will ſend him down from on High upon you, for ſo much the Word imports in the Original †. *And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment: Of Sin, becauſe they believe not on me; Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of Judgment, becauſe the Prince of this World is judged.*

(*d*) Verſ. 16.

(*e*) Joh. vii. 39.

† Πέμψω αὐτὸν πρὸς ὑμᾶς. Quaſi ex arce demittam. Grot.

I am fall'n this Day on one of the most Difficult Texts of Scripture. It has puzzl'd the Learned'st Men to find out the true Sense and Meaning of this place. The Incomparable *Grotius*, and the Excellent Dr. *Hammond*, have, in my Judgment, given the best Light to it, as they have done to many other Obscure Passages of the Sacred Oracles.

See their Annotations on the Place.

The Difficulty that is in these Words lies not in the Promise which our B. Saviour makes to his Disciples of sending them the *Comforter* after his Departure; for that's plain enough, and it was exactly accomplished some time after, *viz.* on the Day of *Pentecost*: but in the Effects he tells them that Blessed Spirit would produce in the World at his Coming. *And when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment: Of Sin, because they believe not on me; Of Righteousness, because I go to my Father, and ye see me no more; Of Judgment, because the Prince of this World is judged.* These are the Words which I design more particularly to treat of at this time. I shall first briefly explain them, and then enlarge further upon them.

You must note then that our B. Saviour makes allusion here to the Jewish way of pleading Causes, and managing Actions and Suits at Law after the mode of the Courts, and the method of the Public

Public Judicatories among that People in thoſe Daies. All the Words and the Terms here us'd are properly Words and Terms of Law; which ſeems not to have been Underſtood by common Expoſitors. There were Three ſorts of Actions uſual among the *Jews* in our Saviour's time, all which are alluded to by him in this place. The Firſt were thoſe that conſiſted in Condemning and Puniſhing Sinners and Offenders againſt God: as, Blaſphemers of his moſt Holy Name; Falſe Prophets, that ſeduc'd the People, pretending they came from God when he had not ſent them; and the like: Theſe they call'd Actions concerning *Sin* †; that is, *Sin* by way of Eminency, *Sin* that ſtruck directly and immediately at the Honour, Veracity, or any other of the Attributes of God. The Next were thoſe that conſiſted in protecting and defending Innocent Perſons from the Oppreſſions and Vexations of other Men; which therefore they call'd Actions concerning *Righteouſneſs* ‖. The Laſt were when they demanded Vengeance, and urg'd the benefit of that great Law of Retaliation, expreſs'd in *Leviticus* (*f*), and mention'd elſewhere (*g*), againſt thoſe that had injur'd them; by which Law it was ordained that whoever wrong'd another, it ſhould be repaid back to him in the ſame kind: Theſe they call'd

† לחטא. *περὶ ἁμαρτίας.*

‖ לצדקה. *περὶ δικαιοσύνης.*

(*f*) xxiv. 20.

(*g*) Exod. xxi. 23. Deut. xix. 21. Matt. v. 38.

* למשפט περὶ κρίσεως.

call'd Actions concerning *Judgment* *. To me it is very evident that our B. Saviour in the Text alludes to theſe Three ſorts of Actions (as he doth frequently in the Goſpel to many other Civil and Religious Cuſtoms that were in uſe among the *Jews* in his time) and applies them to the manner of the H. Ghoſt's vindicating him, and pleading his Cauſe againſt the World at his Deſcent.

The word *PARACLET* in the Original is another Key to unlock this difficult Text. *If I go not away,* ὁ ΠΑΡΑΚΛΗΤΟΣ οὐκ ἐλεύσεται, *the PARACLET will not come unto you.* For tho' the Word be commonly render'd *The Comforter*, it ſignifies alſo an *Advocate*, one that acts, ſollicits, and pleads for another: and the *Jews* (I mean the *Jews Helleniſts*, for the Word in its primitive Derivation is a Greek Word †) us'd it generally in this Senſe. 'Tis according to this known Acceptation of the word in his time that St. *John*, for inſtance, calls our B. Saviour himſelf Our *PARACLET* (*h*): *If any man ſin*, ſays he, ΠΑΡΑΚΛΗΤΟΝ ἔχομεν πρὸς τὸν πατέρα, *We have a PARACLET with the Father, Jeſus Chriſt the Righteous*: that is, (as our own Tranſlation renders it) *We have an Advocate with the Father*, one that will plead and defend our Cauſe at the Bar of Heaven, even the Lord *Jeſus*, who for this end is gone up on High, and ſits at the

† ΠΑΡΑΚΛΗΤΟΣ *Vox Græca, frequens apud* Judæos *in Verſione Chaldaîca, & apud* Thalmudicos, *non pro* Conſolatore, *ſed pro eo qui cauſam agit alterius.* Grot. in Joan. xiv. 16.

PARACLETUS Judæorum, & PARACLETUS Samaritanorum. Juchaſin. 138. 2. *ubi non* Conſolatorem *fig-*

the Right Hand of God. And as the *Jews* call'd him that pleaded for another, ΠΑΡΑΚΛΗΤΟΣ †, ſo him that pleaded againſt him, and was his adverſe Party, they call'd Κατήγορος ‖, *the Accuſer*: which is the very Name given to the Devil in the *Revelation* (*i*); He is there call'd Κατήγορος τῶν ἀδελφῶν, *the Accuſer of the Brethren.* Theſe Two do very appoſitely explain and illuſtrate each other: As 'tis the Part of the Infernal Spirit to be the Κατήγορος, the *Accuſer* of Good Men, ſo 'tis the Office of the H. Ghoſt to be their ΠΑΡΑΚΛΗΤΟΣ, that is, their *Advocate*, and their Defender. The *Jews* have a Saying, That *he that does one Precept of the Law, gets him PARACLIT EHAD* †, an *Advocate*, that will intercede to God for him: *But he that tranſgreſſes one Precept of the Law, gets him* Katigor-Ehad ‖, an *Accuſer*, that will charge and impeach him before God *. Our B. Saviour liv'd among the *Jews*, and expreſs'd himſelf as they did; therefore I doubt not, but this is the Notion he had of the Word *PARACLET* in the Text: which accordingly *Beza*, in his Latin Verſion, renders *Advocatus*; *Niſi abiero Advocatus ille non veniet ad vos. Grotius* ſays the old Latin Interpreters render'd it conſtantly thus †.

nificat, ſed Advocatum, *aut* Patronum. Druſ. Præter. Lib. IV. ad Joan. xiv.

(*b*) 1 Ep. ii. 1.

† פרקליט

‖ קטיגור

(*i*) xii. 10.

† פרקליט אחד

‖ קטיגור אחד

* Pirke Avoth. *ceu*, Lib. Apophthegm. Hebræor. Cap. IV. *Vid.* Joh. Buxtorf. Florileg. Hebraic. *ad vocem* Præceptum. p. 277.

† Annot. ad Joan. xiv. 16.

The word frequently occurrs in the ancient Greek Claſſical Writers, in the Senſe whereinwe now take it, of an Advocate, or Interceſſor. Vid. Budæi Comment. Ling. Græc. Edit. Pariſ. An. MDXLVIII. pag. 802, 803. Ubi multa annotantur ex Æſchin. Demoſth. Iſocr. &c.

Tertull. Lib. de Monogamiâ. Cap. III. *In hoc quoque PARACLETUM agnoſcere debes Advocatum, quod à totâ Continentiâ infirmitatem tuam excuſat.*

Further,

Further, that which our B. Saviour ſays the H. Ghoſt would do at his Coming, proves that he intended to ſpeak of him in this Senſe, and in this Notion, of an *Advocate*. *And when he is come,* ἐλέγξει τὸν κόσμον, *he will reprove the World.* The word ἐλέγχειν is of the nature of the former, and properly belongs to an *Advocate* *, who pleads the Cauſe of his Client with ſuch Force of Argument, and ſuch Evidence of Truth, that he confounds the κατήγορον or *Adverſary*, Silences him that pleads on the oppoſite ſide. The Word is us'd in this Senſe by St. *Paul* (*k*), when he ſays that the Duty of a Chriſtian Biſhop, is *to hold faſt the faithfull Word, as he has been taught, that he may be able by ſound Doctrine, both to Exhort,* καὶ τοὺς ἀντιλέγοντας ἐλέγχειν, *and to Convince the Gainſayers.* That is, ſo to plead the Cauſe of God and Religion, that he may ſtop the Mouths of all that ſpeak againſt them.

* *Verbum hoc reſpondet* Hebræo יכח & *Forenſe eſt, conveniens Perſonæ cauſarum actori.* Grot.

(*k*) Tit. i. 9.

Theſe Remarks may not poſſibly ſeem ſo proper in a Diſcourſe of this Nature; but they were neceſſary to clear the Text. And now we may underſtand the words of our B. Saviour, as if he had ſpoke to his Diſciples in this manner. "The H. Ghoſt, whom I muſt go away to ſend "down upon Earth, beſides what he will do "more immediately for you, My Friends! whom "he

" he will never leave, as I muſt leave you now,
" will be my *PARACLET*, my *Advocate*, a-
" gainſt the World when he comes; He will
" plead and he will defend my Cauſe, and he
" will lay in Three Actions againſt it in my
" Name. The Firſt will be *concerning Sin* *.
" The World, you know, has rejected me as a
" *Blaſphemer* (*l*), and a Seducer, and a Falſe
" Prophet, and a Sinner againſt God. But when
" the H. Ghoſt comes down, he will charge the
" World with Infidelity at my Suit for *not Be-*
" *lieving on me* *. He will demonſtrate that I am
" the Chriſt, the anointed of God, promiſed to
" the Fathers, foretold by the Scriptures, and ſo
" long expected by all the Nations of the Earth;
" and therefore that 'tis not I, but they, *viz.* the
" World, that is guilty of *Sin* and Blaſphemy a-
" gainſt God, for refuſing to *believe* on him whom
" he has ſent. Another Action which the H.
" Ghoſt, my *PARACLET*, will put in againſt
" the World on my behalf, will be *concerning*
" *Righteouſneſs* *. The World has treated me as
" the moſt flagitious Malefactor: I have been
" tax'd of ſome of the blackeſt and fouleſt Crimes:
" I have been traduc'd for a *Sabbath-Breaker* (*m*),
" *a Glutton, a Wine-Bibber, a friend of Publicans*
" *and Sinners* (*n*); and in few days ye ſhall ſee

* Περὶ ἁμαρτίας μὲν —.

(*l*) Mat. ix. 3. *and* xxvi. 65.

* ὅτι οὐ πιστεύουσιν εἰς ἐμέ.

* Περὶ δικαιοσύνης δὲ —.

(*m*) Luke vi. 1. *&c.* — xiii. 14.

(*n*) — vii. 34.

(o) Matt. xxvi. 55, &c.

" me put to Death as a *Robber* and a *Thief* (o).
" But when the H. Ghoſt, my *PARACLET*,
" comes down, he will aſſert my Innocency a-
" gainſt the unjuſt Calumnies of the World: He
" will *convince* it of my *Righteouſneſs*: He will
" ſhew the wrong that has been done me, and
" how undeſervedly it is that I have ſuffer'd all
" theſe things from the hands of ſinfull and un-
" gratefull Men. If you ask how the H. Ghoſt
" will do this, that will be by publiſhing at his
* ὅτι πρὸς τὸν πατέρα μου ὑπάγω. " Deſcent how God has glorified me *, rais'd
" me from the Grave where the Malice and Cru-
" elty of the World had laid me, reſtor'd me to
" a Life Glorious and Immortal, taken me up in-
" to the Manſions of the Bleſſed above, ſo that
* οὐκέτι θεωρεῖτέ με. " from hence forth *ye ſee me no more* *, exalted me at
" his Right Hand and on his own Throne, reſign'd
" the Soveraignty and the Empire of the Uni-
" verſe into my hands, and *given me all Power in*
(p) Mat. xxviii. 18. " *Heaven and in Earth* (p). This will be a clear
" Proof of my Innocency, ſince 'tis not to be ſup-
" poſ'd that the moſt Holy and Juſt God would
" reward my Sufferings with ſo great a Glory,
" if I were a wicked Man and a Sinner: He
" would leave me in my Grave, and under the
" Power of Death, if the World had juſtly con-
‖ *Fatebitur Mundus me verè juſtum fuiſſe,* " demn'd me ‖. Now who fitter to *convince the*
" *World*

" *World* of this New Glorious Life of mine, and " Exaltation at the Right Hand of my Father, " than the H. Ghoſt, who, coming down from " Heaven, ought beſt to know what has been " done there, and is beſt able to declare it to " the World? One Action more which the H. " Ghoſt, my *PARACLET*, will put in againſt " the World on my behalf, will be *concerning* " *Judgment* *. He will demand Vengeance, and " urge the Great Law of Retaliation againſt it. " You have ſeen how the World has us'd me. " 'Tis but juſt it ſuffer the Puniſhment due to its " Unbelief and Cruelty towards Me; and that " it will moſt eminently do when the H. Ghoſt " comes down. For he will avenge me on all " mine Enemies, thoſe that triumph and rejoyce " now in my Shame, and in my Sufferings. He " will avenge me eſpecially on the Devil, *the* " *Prince of this World* *, the chief Author and con- " triver of my Death. He will deſtroy his King- " dom, and execute ſo remarkable a *Judgment* " upon him, that the whole World ſhall be aſto- " niſh'd at it, and my Name ſhall be glorified " among Men. This will the H. Ghoſt do, " All theſe mighty Things will he bring to paſs " at his Coming; Therefore when I ſay unto you " that I go to ſend him, *if ye loved me ye would re-*

qui ex hoc mundo diſcedens non fuerim damnatus à Patre. Beza.

* Περὶ δὲ κρίσεως —.

* ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

(q) Joh. xiv. 28. " *joyce* (*q*), and not mourn at my Departure. *And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment: Of Sin, becauſe they believe not on me; Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of Judgment, becauſe the Prince of this World is judged.* This I take to be the meaning of theſe Words, which I ſhall now apply my ſelf to conſider more particularly.

I. The Firſt Thing that Our B. Saviour tells his Diſciples, the H. Ghoſt, his *PARACLET*, would *reprove* or *convince the World of* at his Coming, is *Sin*, for *not believing on him.*

When the Son of God came into the World, though all the Characters that had been given of the *Meſſiah* in the Books and Oracles of the ancient Prophets were moſt exactly fulfill'd in his Perſon, he was nevertheleſs rejected by the World, as tho' he had been a *Deceiver* (*r*), and had deſign'd to put a Trick upon it. The Miracles which he wrought were the great Evidences that he brought to prove the Divine Authority of his Miſſion, and he frequently appeals to them in the Goſpel. *If I do not the Works of my Father, believe me not: But if I do, though you believe not me, believe the Works.*

(r) Matt. xxvii. 63.

Works (*f*). But what effect had theſe Miracles upon the World? Some indeed confeſs'd that *no man could do them, except God were with him* (*t*): but Others turn'd the Argument againſt him, and ſaid they were done by the Power of Charms and Enchantments, by a Pact and Colluſion with the Devil. *He caſts out Devils by Beelzebub the Prince of the Devils* (*u*). Thus the World did *not believe on him. Though he had done ſo many Miracles before them,* ſays the Sacred Record (*x*), *yet they believed not on him. That the Saying of* Eſaias *the Prophet* ‖ *might be fulfilled, which he ſpake, Lord, who hath believed our Report? Theſe things ſaid* Eſaias, *when he ſaw his Glory, and ſpake of him.*

(*f*) Joh. x. 37, 38.

(*t*) Joh. iii. 2.

(*u*) Matth. xii. 24. Luke xi. 15.

(*x*) John xii. 37, *&c.*

‖ Iiii. 1.

He therefore tells his Diſciples in the Text, that the H. Ghoſt at his Coming would *convince the World* of what it would not now *believe*: would put the Truth of his Miſſion in ſuch an open Day, that the World ſhould not any longer be able to deny him. It may indeed ſeem a matter of juſt Wonder, how the H. Ghoſt at his Coming ſhould demonſtrate the Truth of our Saviour's Miſſion with greater Force and Evidence than he had done himſelf. But 'tis moſt certain the H. Ghoſt (the PARACLET) did it, and that eſpecially Two waies.

Firſt,

† Ὅτ' ἂν δὲ καὶ ἐκείνου ταῦτα γίνηται, καὶ διδάγματα τελειότερα, καὶ Σημεῖα μείζονα, &c. D. Cryſoſt. Hom. lxxvii. in Joan.

Firſt, By doing more and Greater Miracles † on Earth, by the hands of the Apoſtles, after his Deſcent upon them, than our Lord himſelf had done before in the Days of his Fleſh. The wonderfull Gift of Tongues beſtow'd on the Apoſtles, on the Day of *Pentecoſt*, being One of thoſe Greater Miracles of the H. Ghoſt. That a few poor *Galileans*, who before ſpake only the rude Dialect of their Province, and by their uncouth *Speech bewray'd themſelves* (*y*) where-ever they went, as *Peter* did to the *Damſel* and others in the High Prieſt's Houſe, *Thou art a Galilean, thy Speech agreeth thereto* (*z*): That theſe Men, I ſay, ſhould in an inſtant, without Study, meerly through a ſudden Impulſe or Inſpiration of the H. Ghoſt, be heard to ſpeak accurately and elegantly all the Various and the moſt Learned Languages of the World, and going to the utmoſt Bounds and Extremities of the Earth, ſhould declare to every Nation in *its own* proper *Tongue the wonderfull Works of God* (*a*), was certainly a New and Unheard-of Miracle; ſuch a Miracle as the World had not been acquainted with before. *Are not they which ſpeak Galileans?* ſay the Multitudes: *How then hear we every Man in our own Tongue wherein we were born* (*b*)? Our Bleſſed Lord himſelf, the Word and Wiſdom of the Father, never ſpake but one Language only,

(*y*) Mat. xxvi. 73.

(*z*) Mark. xiv. 70.

(*a*) Acts ii. 11.

(*b*) ibid verſ. 7, 8.

only, during the whole Time that he liv'd among Men, *viz.* the Vulgar *Syro-Chaldean* †, us'd throughout the Region which he honour'd with his Residence and Miniſtry. The ſpeaking of *diverſe kinds of Tongues by the Spirit* (*c*) was a Miracle reſerv'd to be the Crown and Perfection of all others wrought under former Diſpenſations, and was particularly deſign'd to make good thoſe ſo very remarkable Words of our Saviour to his Diſciples (*d*), *He that believeth on me, the Works that I do ſhall he do alſo, AND GREATER WORKS THAN THESE SHALL HE DO* ‖, *becauſe I go unto my Father.* Nor does this any ways leſſen the Glory of our Saviour's Miracles; becauſe whatever the H. Ghoſt did by the Apoſtles, the great End thereof was to corroborate our Saviour's Miracles, and to bear Teſtimony to the Truth of every Thing he did or ſpake whileſt he abode upon Earth. *When the PARACLET is come, whom I will ſend from the Father, he ſhall teſtifie of me* (*e*): And in the Words after the Text, *He ſhall glorifie me* (*f*). It was indeed that admirable Knowledge of Tongues and Languages which the Apoſtles receiv'd from the H. Ghoſt, that enabled them to propagate as they did the Goſpel of Chriſt, that taught every Mouth to Confeſs him, that got him Proſelytes from all Nations

† Matt. xxvii. 46. Mark vii. 34.

(*c*) 1 Cor. xii. 10.

(*d*) Joh. xiv. 12.

‖ Τότε τῷ σώματι ἐβαλόμην τὴν κόνιν ἰδίᾳ δι' ἣν τὰ μεγάλα καὶ ἀπόῤῥητα χειρὸς ἐλάλησε, καὶ μείζονα ἢ δι' ἑαυτόν. Ὥσπερ γὰρ εἰργάσατο μείζονα διὰ τῶν μαθητῶν, οὕτω καὶ ἐφθέγξατο. D. Cryſoſt. de Sto. Paulo Apoſtolo Hom. xxxii. in Ep. ad Rom. propè finem.

(*e*) Joh. xv. 26.

(*f*) — xvi. 14.

XUM

tions under the Sun, and that in very little time made the Glory and Reputation of his Name fly over all parts of the Universe.

Secondly, The Coming of the *PARACLET* made it impossible for the World any longer to deny our Saviour, another way: And that was by his very Coming down, abstracting from the Miracles which he wrought afterwards. Thus. Our Saviour pleaded that he was a true Prophet, sent from God, and he foretold many things that should come to pass, whereof this was one: That as soon as he was ascended unto his Father, the H. Ghost should come down, and the Effects of it should be seen visibly in the World. He bad his Apostles *not to depart from Jerusalem*, untill they were *endued with Power from on High* (*g*). The H. Ghost therefore coming down as he had foretold, descending on the Apostles, and exerting his mighty Power in them immediately upon it, what was this but a most Signal Testimony that our Saviour was a true Prophet, and that consequently they were guilty of very great *Sin* that did *not believe on him*?

(g) Luk. xxiv. 49. Acts i. 4.

But now to discourse particularly of this Glorious Descent of the H. Ghost, to relate the Manner of it, the Circumstances that attended it, is neither the Business of the Text nor of the Day. 'Tis

'Tis a Subject proper for the Great Solemnity that is approaching, upon which I ſhall not Anticipate. But I muſt crave your Attention to the Matters now before us.

II. The Next Thing that our B. Saviour tells his Diſciples the H. Ghoſt, his *PARACLET*, would *reprove* or *convince the World of* at his Coming, is *Righteouſneſs*: that is, His *Righteouſneſs*, our Saviour's *Righteouſneſs*; *becauſe* (ſaies he) *I go to my Father, and ye ſee me no more.*

The World not only rejected our Saviour, as to his Office; but likewiſe aſpers'd his Innocency, as to his Life and Converſation among Men. *Falſe Witneſſes did riſe up, they laid to my charge things that I knew not*, ſays *David* (*h*), ſpeaking Prophetically of him. He was *the Lamb of God, without blemiſh, and without ſpot* (*i*). *Who did no Sin, neither was Guile found in his Mouth* (*k*). And yet how barbarouſly was he us'd by the Tongues of Men? His very beſt Actions were cenſur'd, and cavil'd at. He *was reckon'd among the Tranſgreſſors* (*l*): *He bare the Sins and Iniquities of us all* (*m*): He had *his Grave with the Wicked* (*n*): and he was at laſt cut off from the Earth, as tho' he had

(*b*) Pſ. xxxv. 11. Matt. xxvi. 59.
(*i*) 1 Pet. i. 19.
(*k*) — ii. 22. Iſa. liii. 9.
(*l*) Luke xxii. 37.
(*m*) Iſa. liii. 12. Ibid. verſ. 6. *and* 12.
(*n*) Verſ. 9.

had been guilty of Crimes which nothing but his Blood could expiate.

Our Lord then tells his Disciples in the Text, that the H. Ghost at his Coming would *Convince the World* of his *Righteousness*, or Innocency, which was then Eclips'd, as it were, by the Calumnies and the Obloquies of Men; but would be clearly manifested to all, and would shine out again to a perfect day, at the Coming of the H. Ghost. But how should the H. Ghost *Convince the World* of our Saviour's Innocency? *Because* (says he) *I go to my Father, and ye see me no more.* That is*, by publishing at his Descent, how that our Saviour was ascended unto his *Father*, so as we *see him now no more* on Earth, and urging This as the great Argument of his most *Righteous* and Holy Life. And this the H. Ghost should do by the Ministry of the Apostles, and the Mighty Power with which he should go along with them in the whole Course of it; giving them full Evidence of the Truth of these Things, and enabling them to *convince* others of them; and the World should not be able to stand out against the Force of their Testimony.

* Τουτέστιν, ὅτι ἀληπτον παρεχομην βίον. καὶ τοῦ τὸ τεκμήριον, τὸ πρὸς τὸν πατέρα πορεύεσθαι. D. Crysost. in loc.

How this was perform'd by the Apostles, at the Descent of the H. Ghost, we have an ample Account in Scripture. This was so remarkably fulfill'd,

fulfill'd, that on the very Day on which the Spirit of God deſcended upon theſe Holy Men, *viz.* the Day of *Pentecoſt*, the Firſt Thing they did, was to Vindicate our Saviour's Innocency againſt the *Jews*, by theſe ſame Arguments of his Reſurrection from the Dead, and Exaltation at the Right Hand of God. For when great *Multitudes* flock't to the place where they were aſſembled, 'tis ſaid that *Peter ſtanding up with the Eleven*, ſpake in this manner (*o*). *Ye Men of* Iſrael, *hear theſe words*; Jeſus *of* Nazareth, *a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midſt of you, as ye your ſelves alſo know: Him being delivered by the determinate* — 23. *Counſel and Foreknowledge of God, ye have taken, and by wicked hands have Crucified and Slain: Whom God* — 24. *hath raiſed up, having looſed the pains of Death; becauſe it was not poſſible that he ſhould be holden of it. This* Jeſus *hath God raiſed up, whereof we are all* — 32. *Witneſſes.* And *being by the Right Hand of God exalted, and having received of the Father the Promiſe of the H. Ghoſt, he hath ſhed forth this which ye now ſee and hear. Therefore let all the Houſe of* Iſrael *know* — 36. *aſſuredly, that God hath made that ſame* Jeſus *whom ye have Crucified, both Lord and Chriſt.* Now, what was the Effect of this Diſcourſe? Was any body *convinc'd* of our Saviour's Innocency by it?

(*o*) Acts ii. 22.

(p) Verſ. 37. Read what follows (*p*), *When they heard this, they were pricked in their hearts, and ſaid unto* Peter, *and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?* O the Mighty Power of the Spirit of God! which brought the very Murtherers of our Lord, thoſe who but few daies before had ſo bitterly revil'd him, and perſecuted him to the Death, to acknowledge his Innocency and their Guilt, and come trembling and crying at the feet of his Apoſtles, *Men and Brethren, what ſhall we do?*

Here indeed it was that the Bleſſed Apoſtles Conquer'd and overcame the World! Whereever they went, this was the thing they conſtantly Preach'd, and enforc'd on the Belief of Mankind: That it was no ſtrange thing that a Good Man ſhould Suffer; That *Jeſus* was a *Righteous*, and an Innocent Perſon; That the Ignominious Death he had been put to, was no Argument at all of his Guilt, but of the implacable Malice of his Enemies, whoſe horrible Hypocriſy drew from him thoſe ſharp but juſt Reproofs that in Revenge made them ſeek his Deſtruction. If any doubted it, they bade him conſider how God had glorified him after Death, crown'd him with Honour in the Higheſt Heavens, who had been ſo ill intreated, and ſo ſhamefully reproached upon Earth:

Earth: Seated him on his own Throne, far above all Angels, and *Principalities, and Powers, and Mights, and Dominions, and every Name* (*q*), who had been *deſpiſed and rejected of Men* (*r*). For it was moſt certain God had rais'd him from the Dead. They *ſaw* him, *ſpake* with him, *eat* and *drank* with him after his Reſurrection many days (*ſ*): They touch'd him, and *handl'd him* (*t*): They *thruſt their hands into his Side*, and they *put their fingers into his very Wounds* (*u*): So that they were ſure it was a Real Body which they beheld and felt, and not a *Spirit* or a Phantaſm that deluded them; and that it was the very ſelf-ſame Body which had been dead and breathleſs before, that was now quick and alive again; for another Body could not have had the *Prints*, and the Marks, and the Scars upon it which they ſaw. As for his Aſcenſion into Heaven, and his Seſſion at the Right Hand of God, it was as Certain and Undoubted as his Reſurrection from the Dead. For after he had remain'd on Earth *forty daies* (*x*), both to aſſure them *by many infallible Proofs* that he was indeed riſen, and to inſtruct them in *the Things pertaining to the Kingdom of God*, he *aſſembled them* on the Mount of *Olives*, where, after he had *bleſſed them*, whileſt he was yet ſpeaking unto them, and *they beheld him*, he *was taken up*, *and a Cloud received him*.

(*q*) Eph. i. 21.
(*r*) Iſa. liii. 3.
(*ſ*) Luk. xxiv. 30. 42.
(*t*) Joh. xxi. 12, &c. Luke xxiv. 29. Matt. xxviii. 9.
(*u*) Joh. xx. 25. 27.
(*x*) Acts i. 1, &c. Luk. xxiv. 50.

him out of their ſight. They ſaw him viſibly mount up, and take his Flight towards the Manſions of Eternal and Immortal Bliſs. And tho' he was able in a moment, in the twinkling of an Eye, to have paſſed from the Earth to the Higheſt Heaven, he ſet out at firſt and march'd up but ſlowly, ſo that they *ſtood gazing up* a long while after him *as he went up* (*y*), that they might the better obſerve his Aſcending. And leſt it ſhould be thought that he had been only carried up in the Air †, and there left in ſome of thoſe Wild and Unknown Regions, two Angels came down in *bright and ſhining Apparel* *, who moſt expreſly aſſur'd them, that our Everlaſting *High-Prieſt* was *entred into the Holieſt of all* (*z*), the Third and Inmoſt Heaven, where is the Throne of God on which he was to ſit, and that they ſhould ſee him one day *come* down from thence *in like manner as they had now ſeen him* taken up (*a*), namely, when he ſhould return to Judge the World. Thus did theſe Holy Men, by the mighty Power of the Spirit of God, which ſtrengthen'd them in an extraordinary manner, upbraid the World with its Cruelty and Injuſtice to their Lord, by ſhewing how God had Juſtified him, thô Men had Condemn'd him. He was indeed for a while *of no reputation*, ſays St. *Paul* (*b*), *and took upon him the form*

(*y*) Acts i. 10, 11.

† *So ſome Ancient Hereticks thought.*

* ἐν ἐσθῆτι λευκῇ. ibid.

(*z*) Heb. ix 8, 11, 12, 24.

(*a*) Acts i. 11.

(*b*) Phil. ii. 7.

form of a Servant, and was made in the likeneſs of Men: And being found in faſhion as a Man, he humbled himſelf, and became Obedient unto Death, even the Death of the Croſs. Wherefore God alſo hath highly Exalted him, and given him a Name which is above every Name: That at the Name of Jeſus *every Knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth; And that every Tongue ſhould confeſs, that* Jeſus Chriſt *is the Lord, to the Glory of God the Father.* — 8. — 9. — 10. — 11.

III. The Third and Laſt Thing that our B. Saviour tells his Diſciples the H. Ghoſt, his *PARACLET*, would *reprove* or *convince the World of* at his Coming, is *Judgment, becauſe the Prince of this World is judged.*

Nothing had expos'd the Son of God more to the Scorn and Deriſion of the World, than that Unexampled Patience and Meekneſs with which he ſuffer'd all the Indignities that were caſt upon him, never making any other Returns than Kindneſs to his greateſt Enemies, and Prayers unto God for them. *When he was reviled, he reviled not again: When he ſuffered, he threatned not* (c). *He was oppreſſed, and he was afflicted, yet he opened not his Mouth: He was brought as a Lamb to the Slaughter,*

(c) 1 Pet. ii. 23.

ter, and as a Sheep before her ſhearers is dumb, ſo he
(*d*) Iſa. liii. 7. Acts viii. 32. *opened not his Mouth* (*d*). *He did not ſtrive, nor*
(*e*) Mat. xii. 19. Iſa. xlii. 2. *cry, neither did any man hear his voice in the Streets.* (*e*). This, the baſe and degenerous World imputed to his Impotence, and made it an Argument of his Guilt, which was rather an Inſtance of his Love, and Goodneſs, and Compaſſion to Men. *Thou that deſtroyeſt the Temple, and buildeſt it in three daies, ſave thy ſelf: If thou be the Son of God, come*
(*f*) Matt. xxvii. 40. *down from the Croſs* (*f*)! were the inſulting words of the *Jews*, mocking him whilſt he lay labouring under the Throws and the Agonies of Death. The Time of his Abode upon Earth was indeed a Time of Sufferings: 'Twas the *Hour* of his Ene-
(*g*) Luk. xxii. 53. mies, and *the Power of Darkneſs* (*g*). But when once God had exalted him, and taken him up unto himſelf, it was then fit he ſhould aſſert his Power and Godhead by his *Judgments* on the World, and that *being ſate down at the Right Hand of God, his Enemies ſhould be now made his Foot-*
(*h*) Pſal. cx. 1 Matt. xxii. 44. *ſtool* (*h*). But *the Heavens being to contain him un-*
(*i*) Acts iii. 21. *til the Times of the Reſtitution of all things* (*i*), he could not come down preſently again on the Earth, to execute *Judgment* in Perſon upon the World that had rejected him. Therefore he ſends the H. Ghoſt, who, as his *PARACLET*, his Great Repreſentative on Earth †, avenges him on

† *PARACLETUS Vicarius Chriſti.* Tertul. adverſ. Valent. Cap. xvi.

the

the Authors and Instruments of his Sufferings. Not one of them escap'd the Vengeance they deserv'd. *Judas* who betray'd him, had some time before, with unconceivable Horrour and Anguish of Mind, ended his wretched days (*k*). *Herod* lost his Tetrarchy, and, with his Incestuous *Herodias*, died in Banishment ‖. *Pilate* was put out of his Government, grew weary of his Life, and became his own Murderer *. But not to insist on *Judgments* upon Particular Persons, to whom God's afflicting Providences are so variously and so unaccountably administred in this World, what became rather of the *Jews* and *Romans*, those two great Nations that had combin'd to put him to Death? They were destroyed by *the Sword of his Mouth* (*l*), and by the mighty Power of his *Spirit* (*m*). The *Jews* were his most deadly Enemies, but they soon felt the terrible Effects of that direfull Imprecation which they made upon themselves and their Posterity, when they cried out at his Crucifixion, *His Blood be on us, and on our Children* (*n*)! No sooner was the Lord ascended unto his Glory, and the *PARACLET* came down, but the Christian Church prevail'd o'er the Jewish Synagogue. Their Pompous Temple was destroy'd, the daily *Oblation ceas'd* (*o*), *The Abomination of Desolation stood* in

(*k*) Mat. xxvii. 3. Acts i. 18.

‖ Joseph. Antiq. Jud. lib. xviii. cap. 9.

* Euseb. Hist. Eccl. lib. ii. cap. 7. Niceph. Callist. Eccl. Hist. lib. ii. cap. 10. *Vid & quæ ibidem refert de* Annâ & Caiphâ, *aliisq; qui & ipsi* (*ut loquitur*) *dignas variasq; dederunt pœnas, ejus quam Christo intularunt, iniquæ & injustæ Necis.*

(*l*) Rev. xix. 15.

(*m*) 2 Thes. ii. 8.

(*n*) Mat. xxvii. 25.

(*o*) Dan. ix. 27.

their *Holy Place* (*p*), and the Divine Justice left not pursuing them till they were no longer a Nation. As for the *Romans*, never was the Hand of God more remarkably seen in any thing than in the Overthrow of their Empire †, which, at the Birth of our Saviour, was at the Height and Top of all its Glory. All the Mighty Nations of the Earth were Tributary to it, and there was an Universal Peace in all its Provinces. But after his Ascension, and the Descent of the *PARACLET*, it began visibly to decline. The *Rhine*, the *Danub*, and the *Euphrates*, which were before the Bounds of its Greatness, and over which it was certain Death for any Barbarous Nation to pass, saw their Banks cover'd with Swarms of a Savage and Unknown People, that spred over it like Locusts. *Rome* it self, which was call'd *the Eternal City* ‖, that *Name of Blasphemy* * mention'd by St. *John* in his *Revelation* (*q*), which said *I sit a Queen, I shall see no sorrow*, I shall never be moved (*r*); That proud City, *the Mother* of Spiritual Whoredoms, the Seat of all the Idolatries and *Abominations of the Earth, Drunk with the Blood of the Saints, and of the Martyrs of Jesus* (*s*), was sack't by the *Goths* and *Vandals*.

But I hasten to that *Judgment* which our Lord tells his Disciples the H. Ghost, his *PARACLET*, would

(*p*) Matt. xxiv. 15.

† *Vid.* D. August. de Civit. Dei. & Oror. adv. Paganos, *qui Argumentum hoc falsè, & operatè prosequuntur.*

‖ Romulus *Æternæ nondum fundaverat Urbis Mœnia.* Tib. lib. ii. Eleg. 5. *Inter hæc* Orphitus *præfecti potestate regebat Urbem Æternam.* Amm. Marcellin. lib. xiv.

* Roma, *Æterna cum dicitur, quæ Temporalis est, nomen est Blasphemiæ.* Prosper.

(*q*) xiii. 1.
(*r*) xviii. 7.
(*s*) xvii. 5, 6.

would more particularly execute on the Devil, the Chief Author of his Death, and of his Sufferings. For it was he that had moſt bitterly Perſecuted him in the whole Courſe of his Life, tempting *Judas* to betray him, animating *Herod* and *Pilate*, the *Jews* and *Romans*, to his Deſtruction.

Our Lord calls him here ὁ ἄρχων τȣ̃ κόσμȣ τȣ́τȣ, *The Prince of this World.* So he had call'd him twice before. *Now is the Judgment of this World: Now ſhall the Prince of this World be caſt out* (*t*). And again, *The Prince of this World cometh, and hath nothing in me* (*u*.) St. *Paul* calls him yet ſomewhat more, even *The GOD of this World* (*x*). Theſe were ſome of the Uſual Names and Appellations by which the Devil was Known and Underſtood among the *Jews* †, who thereby intended to expreſs that Empire which he had at that time over the whole World, that little corner of it where they dwelt, *Paleſtine*, only excepted. There indeed the true God was Confeſs'd; for *in Juda God was known, his Name was great in Iſrael* (*y*): But every where elſe, a dark Night of Idolatry and Paganiſm cover'd the face of the Earth, and Wretched Men *forſaking the God that made them* (*z*), paid Religious Service to the Devil *. He had Sumptuous and Magnificent Temples erected to his Honour: Glorious and Goodly Shrines, which

(*t*) Joh. xii. 31.

(*u*) — xiv. 30.

(*x*) 2 Cor. iv. 4.

† *Vid.* Doctiſſ. Lightf. Hor. Hebr. & Thalmud. in Joan. Cap. xii. Verſ. 31.

(*y*) Pſ. lxxvi. 1.

(*z*) Deut. xxxii. 15, 16, 17.

* *Toto paſſim Terrarum Orbe rerum potiebatur Satanas, colebatur, ab e-*

were every day throng'd with vaſt Multitudes of Worſhippers of all Countries under Heaven. He had all the Rites and Ceremonies of a Public and Solemn Miniſtration appointed him: Flamins and Prieſts ordain'd to attend and to ſerve at his Altars; which ſent up a Cloud of Incenſe towards Heaven, and reek'd with the Blood of the Victims that were offer'd him: But that *Murtherer* (*a*) chiefly delighted in Human Sacrifices †. Parents made him a Burnt Offering of their Children, and drown'd the Cries of the Dying Innocents with the Noiſe of Drums and Cymbals. He had Veſtals and Holy Virgins conſecrated to him. He had Augurs, and Sybils, and Propheteſſes that ſpake in his Name, and deliver'd his Oracles to Men, when they conſulted him about Future Events.

nnibus propemodùm Gentibus & Nationibus. Ubiq; extabant Delubra in illius Honorem erecta, ubiq; Aræ, ubiq; Sacrificia, &c. Author. Comment. in Luc. adſcript. Tito Boſtrenſ. Epſ. in Auctuar. Biblioth. Patr. Tom. xi.

(*a*) Joh. viii. 44.

† Euſeb. Præparat. Evang. lib. iv. cap. 15. & alibi paſſim. Lactant. Divin. Inſtit. lib. i. cap. 21. Minuc. Fœlix. in Octav. Porphyr. Περὶ ἀποχ. ἐμψύχ. lib. ii. Sect. 53, 54, &c.

Our Lord then tells his Diſciples in the Text, that the *PARACLET* at his Coming would overthrow this Empire which the Devil had ſet up in the World; and this Prediction was moſt exactly accompliſhed at the Deſcent of the H. Ghoſt. For that Bleſſed Spirit coming down on the Apoſtles, arm'd them with ſuch an irreſiſtible Power, that they ſoon led Captive *the Prince of this World.* Wherever they went, by the Doctrine which they preach'd, and the mighty Works which

which they did for the Proof and Confirmation of it, they deſtroy'd his Kingdom, and ſet up the Kingdom of Chriſt: They beat down his Idolatrous Temples, and built Churches on their Ruines *: They overturn'd his Altars, and erected the Triumphant Croſs: They ſtruck dumb his Oracles †, and publiſh'd aloud in all places *the glad Tidings* of the Goſpel: and by that means *convinc'd the Unbelieving World* that That impure Spirit, who had ſo long reign'd in the Earth, whoſe Noſtrils had been fed with the Steams and Fumes of ſo many Sacrifices, was now *Judg'd* and Condemn'd, and That *Jeſus* who had been Crucified, and who ſate at the Right Hand of God, was the only God and Lord.

* Euſeb. Præpar. Evang. lib. iv. cap. 4.

† Id. ibid. lib. v. cap. 16, &c. Id. Demonſt. Evang. lib. v. in Proem. Ἐξ ὧν εἰς πάντα τὰ ἔθνη διέδραμεν ὁ τῆς Εὐαγγελικῆς διδασκαλίας αὐτῶν λόγος, ἐξ ἐκείνου καὶ τὰ χρησθεῖα διέλιπεν, καὶ Δαιμόνων δυνάμει μνημονεύονται.

When the H. Ghoſt came down, and aſſiſted the Apoſtles in Preaching up *Jeſus*, and the *Power of his Reſurrection* (*b*), then *fell Satan as Lightning from Heaven* (*c*); who had ſaid, *I will exalt my Throne above the Stars of God, I will be like the moſt High* (*d*). No ſooner did the Light of the Goſpel, by the Miniſtry of theſe Holy Men, diſplay its Beams o'er the benighted World, but the Powers of Darkneſs vaniſh'd, and fled at its Glorious Appearance. The Devil could not bear that Light, which diſcover'd the Impoſture he had kept the World under for ſo many Ages.

(*b*) Phil. iii. 10.

(*c*) Luk. x. 18.

(*d*) Iſa. xiv. 12, 14.

How

How Abſolute was he in the World before, when all the Mighty Kingdoms of the Earth paid him Homage, and were daily proſtrate at the foot of his Altars! Well might he be call'd *The Prince of this World*, who Reign'd on this ſide Heaven with ſo uncontroul'd an Empire, and to whom were offer'd the Vows, the Supplications, and Prayers of the Idolatrous Nations. Some worſhip'd him under one Name, ſome under another: but under thoſe Various Names he had thoſe Divine Honours paid him that were due to the only Supreme God. For what were all thoſe Falſe Divinities of the Gentile World but Impure Dæmons ||, who neſtl'd in thoſe Unhallowed Places where thoſe Divinities were Worſhip'd *, and under thoſe Various Names † drew unto themſelves the Adorations of Mankind? This is evident from Scripture, where the Worſhip of Heathen Gods and Idols (that is, of thoſe Spiritual Inviſible Intelligences, which the Idolatrous World thought to reſide in the Viſible Objects of its Worſhip: in ſome Naturally, as in the Heavenly and Elementary Bodies; in others, by the Virtue of Magical Conſecrations and Teleſms ||, as in Images, and the like Artificial Repreſentations) is expreſly term'd *a Worſhip of Devils* (*e*). Thus, the Apoſtat *Iſraelites*, who made their Children paſs through

||Pſ. xcvi. 5. Πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια. Septuag. *Omnes Dii Gentium Dæmonia.* Vulgat.

* *Iſti impuri Spiritus, ſub Statuis, & Imaginibus conſecratis, delitescunt; & afflatu ſuo authoritatem quaſi præſentis Numinis conſequuntur; dùm inſpirantur Vatibus, Fanis immurantur, Oracula efficiunt*— Minuc. Fæl. in Octav.

In eadem ferè

through the fire to *Molech*, the Abomination of the *Ammonites*, and the ſame with *Saturn*, are ſaid to have *Sacrificed their Sons and Daughters unto Devils* (*f*). *The Things which the Gentiles ſacrifice*, ſays the Apoſtle plainly, *they ſacrifice to Devils, and not to God* (*g*). And he calls the Table where they feaſted after thoſe Sacrifices, in honour of their Gods, *the Table of Devils* (*h*). But what is now become of all thoſe Falſe Divinities which ſwarm'd in the World when Our Saviour came in it? They are gone! They are *periſh'd from the Earth*! The Coming of the H. Ghoſt, and the Preaching of the Goſpel, has *convinc'd the World* that they were indeed but Devils; " and the " Nations who once worſhip'd them, (We a- " mong the reſt) worſhip now the Great God, " the Creator of Heaven and Earth; and bow " the Knees before the Lord *Jeſus*, the Saviour " and the Redeemer of the World *.

verba S. Cyprian. lib. de Idolorum Vanit. Αὐτὸν δὲ τὸν Δαίμονα ἐν τῷ εἰκόνι ἀγάλματι ἱδρυμένον, &c. Scriptor Reſponſ. ad Orthodox. apud Juſt. Martyr.

† *Iidem ſunt Dæmones quos vulgus Deos eſſe opinatur; qui dejiciendi hominis cauſâ, varios ſibi cultus per diverſa Regionum conſiderunt, mentitis tamen aſſumptiſq; Nominibus, ut falle-rent.* Lactant. Divin. Inſtit. lib. iv. cap. 27. Καὶ τοὺς μὲν Δαίμονας ὁρῶ, τοὺς ὑπαβατεύοντας τοῖς Ὀνόμασι, πόσοι ἢ ἐκείνου ἀνεῖλον ἐν ἐρήμοις. Athenag. legat. pro Chriſtianis. Δαίμονων γῆν ἐν τῷ Θεῶν Ὀνόματι ἔσχον τὴν Ἑλλήνων τιμωρίων. Scriptor Reſponſ. ad Orthod. ut ſupr. ‖ *Repare ad ſe Dæmonia, & omnem Spiritum immundum, per Conſecrationis obligamentum.* Tertul. lib. de Idolol.

(*e*) Revel. ix. 20. *See alſo* Lev. xvii. 7. Deut. xxxii. 17. ii Chron. xi. 15. &c. (*f*) Pſal. cvi. 37. (*g*) 1 Cor. x. 20. (*h*) Ibid. Verſ. 21. * Mr. *Mede* Diſc. on Jerem. x. 11. pag. 193.

How ſucceſsfully did the Holy Apoſtles †, and the Firſt Preachers of Chriſtianity, aſſiſted by the Spirit of God, go up and down the World erecting Churches on the Ruins of Idolatry! How did

† ἐχ' ὅτως ἡμῖν ἡ βεντὸ φοβερὰν τὸς ἐκείνη τοῖς Δαίμοσιν ἡ φανή. — αὕτη δεδεμένους αὐτὸς λαμβά— τὴ γὰ.

did they every-where, by the Mighty Power that went along with them, ſhake the Foundations of the Devil's Kingdom! How did they expoſe to view the Impious Cheats, the Obſcene Myſteries, the Ridiculous Pomps and Pageantries of his Religion! How did they confound the Wiſdom of the Philoſophers, and triumph'd over all the Miniſters of Paganiſm! In leſs than Forty Years time, there was no Part of the then known and Habitable Earth, where the Goſpel was not Preach'd; and in few Years more the whole World in a manner became Chriſtian. Whereever Chriſtianity appear'd, the Devil was forc'd to quit his Idolatrous Temples: He was aw'd by the Preſence of the meaneſt Chriſtian coming into them ‖: His Service and Sacrifices grew into Contempt: His Prieſts withdrew into Corners and Villages *: His forſaken Oratories were raz'd, or fell of themſelves to the Ground; and if ſome, for the Beauty or Conveniency of their Structure, were thought worthy to be preſerv'd, they became the Manſions of the H. Ghoſt, and the Name of *Jeſus* was Invocated in them. *When a Strong Man armed keepeth his Palace, his Goods are in Peace*, ſays our B. Saviour, foretelling this Deſtruction of the Devils Temples; *But when a Stronger than he ſhall come upon him, and overcome him,*

οὐκ ἐτρέμετο ἐκεῖνο τὸ σῖμα ἀγαθόν. Δαίμονας ἤλασεν· — φιλοσόφων γλώσσας ἐνέφραξε — τὸν Οἰκουμένῃ τῷ Θεῷ περιήγαγε, &c. D Cryſoſt. de Sto Paulo Apoſtolo. Hom. xxxii. in Epiſt. ad Rom.

‖ *Cùm Diis ſuis immolant, ſi aſſiſtat aliquis Signatam frontem gerens, ſacra nullo modo litant.—*

Cùm enim quidam noſtrorum ſacrificantibus Dominis aſſiſterent, impoſito frontibus Signo, Deos eorum fugaverunt. Lactant. Divin. Inſtit. lib. iv. cap. 27.

* *Inde* Religio Pagana. *Vid.* Cl. Sarra-

him, he taketh from him all his Armour wherein he truſted, and divideth his Spoils (i).

vij Epiſt. Poſthum. pag. 90. *Superſtitio ultima reſedit in Pagis, ubi tenaciore cultu Ruſtici ſua Numina adorabant. Certè* Religio Pagana *indè appellata, quod in Pagis adhuc perſeveraret, cùm ab Urbibus jam eſſet exterminata.*

(i) Luk. xi. 21, 22.

The Ceaſing of Oracles, which at the time of our Saviour's appearance began to be very rare, but were not perfectly Silenc'd till the Deſcent of the *PARACLET*, and in proportion to the Progreſs which Chriſtianity made in the World, is a Famous Inſtance of what the H. Ghoſt did then in it: *Viz.* ſcatter'd thoſe Evil Spirits that abus'd the Credulity and Simplicity of Mankind, chac'd away the *Father of Lies (k), that he ſhould deceive the Nations no more (l).* This I obſerve again, becauſe it was then much taken notice of, not only by Chriſtians †, but by the very Heathens themſelves ‖; who were amaz'd at that unuſual Silence, and wonder'd the Gods did not anſwer their Worſhippers as formerly. *Plutarch*, we know, wrote a Book about it *.

(k) Joh. viii. 44.

(l) Rev. xx. 3.

† Vid. ſuprà.

‖ Cicer. de Divinat. Lib. ii. Porphyr. apud Euſeb. Præp. Ev. Lib. V. paſſim.

* Περὶ τῶν ἐκλελοιπότων χρησηρίων. Inter Opuſc. Moral.

Now, how *the World* has been *convinc'd* by this remarkable *Judgment* which our Lord after his Aſcenſion executed on the Devil, *the Prince of this World*, by ſending the *PARACLET*, I think I need not loſe time to ſhew you: It being That which has moſt evidently demonſtrated that That *Jeſus* muſt needs be a Great and a Mighty God who has thus overcome the Devil by the Force of

his Spirit, and has wreſted the Worldly Power and Empire out of his hands. 'Tis that which has *opened the Eyes* of Men, that were before blinded with Ignorance and Prejudice, and *turned them from Darkneſs to Light, and from the Power of Satan unto God* (*m*). 'Tis That which has ſet up Chriſt's Throne in the World, and made thoſe that were before the Devil's moſt Zealous Votaries, become Converts, *renounce* him (as we do ſtill) at the Sacred Fonts, and Profeſs themſelves the *faithfull Soldiers and Servants* of our Lord †. Whereby you ſee how exactly our Saviour's Promiſe to his Diſciples has been fulfilled. *Nevertheleſs, I tell you the Truth; It is expedient for you that I go away: For if I go not away, the PARACLET will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment: Of Sin, becauſe they believe not on me; Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of Judgment, becauſe the Prince of this World is judged.*

(*m*) Acts xxvi. 18.

† *The Ancient Form of Baptiſm.*

The Conſideration of theſe Things, I fear, has carried me too far. For who can ſufficiently repeat the Mighty Changes which the H. Ghoſt wrought in the World at his Coming? the Glorious Triumphs of our Lord over all his Enemies on Earth, after his Exaltation at the Right Hand of his Father? But I muſt forbear. Therefore to Conclude, You

You have heard that the End of the Coming of the *PARACLET* was to do these Three Things. I. To Vindicate the Truth of our Saviour's Mission, as to his Office; and to shew that he was the very Christ, sent from God, and therefore that 'tis a very great *Sin, not to believe on him.* II. To Vindicate his *Righteousness* or Innocency, as to his Life and Conversation among Men, from the unjust Calumnies and Reproaches of the World: and That by shewing how God had raised him from the Dead, taken him up from the Earth, and seated him next to his Divine Majesty in Heavenly Places, which 'tis not conceivable God would have done, had he deserv'd the ill Usage he receiv'd among Men. III. To avenge him on all his Enemies, bring them like so many condemn'd Captives at the Foot of his Throne, *and slay them before his face, who would not have this Great King to Reign over them* (*n*); especially to avenge him on the Devil, *The Prince of this World*, by overthrowing his Kingdom, casting him out of his Idolatrous Temples, and causing the Name of *Jesus* to be Magnified in the World. You have heard how eminently All these Things have come to pass. *We have heard with our ears, O God! Our Fathers have told us, what Work thou didst in their days, in the Time of old* (*o*)!

(*n*) Luk. xix. 27

(*o*) Ps. xliv. 1.

Now, the best Use that we can make of this

Diſcourſe, is, to be confirm'd by it in the *Belief* of Chriſtianity, that Bleſſed Religion by which alone we can hope to be Eternally Saved: That is to ſay, in the *Belief* of *Jeſus*, his Life, his Death, his Doctrine, his Miracles, his Reſurrection, his Aſcenſion into Heaven, the Power he has now over the Quick and the Dead, and the Final *Judgment* he will accordingly paſs and execute on All at the Laſt Day, when he ſhall come to *reward every Man according to his Works* (*p*). For theſe are the Things that I call Chriſtianity, all others being but Superſtructures on this Great Foundation. The World can have now no Plea for its Infidelity, if it does not *believe* in this *Jeſus*, and in this Religion, after the Truth of it has been atteſted by ſo many Inſtances of a Divine Power going along with it, and ſetting it up againſt all Oppoſitions of Devils, and of Men. And this I mention, becauſe I know how many there are who do really queſtion the Truth of our moſt Holy Faith in this Sceptical and Degenerate Age. We abound with certain Vain and Frothy Men; who are not afraid to Scoff openly at Chriſtianity; and Theſe would paſs in the World for the Great Maſters of Reaſon, Men of true Latitude of Thought, who will not be enſlav'd by Opinions grounded only on the Report of Prieſts, that tell them I know not what Stories of one *Jeſus*, and

(*p*) Matt. xvi. 27.

and the Mighty Works done by him, becauſe 'tis their Trade to Preach up theſe Things, and their Intereſt to have them *Believ'd*. 'Tis ſtrange indeed, that this Spirit of Infidelity ſhould ſtill poſſeſs the World, after all that God hath done to *Convince it*, and to aſcertain the Truth of Our Holy Religion! God no ſooner made Man, but he Reveal'd himſelf to him. He appear'd frequently to the Patriarchs in the Firſt Ages of the World. Under the Law, he gave a very clear Knowledge of himſelf to Mankind, inſpiring Prophets, and ſending them in his Name. But *in theſe laſt Days*, he *has ſpoken unto us by his own Son, who being the Brightneſs of his Glory, and the expreſs Image of his Perſon* (*q*), came down on the Earth, and made himſelf like unto one of us, that he might more familiarly converſe among Men. He fulfill'd all the Prophecies that had been given many Ages before, as Marks to know him by when he came: He ſpake ſo *as no Man ever ſpake* (*r*): And he ſeal'd the Truth of his Doctrine by ſuch Miracles, as none could do but He that had all the Powers of Nature ſubject to his Command. And when he had finiſh'd what he came to do on the Earth, when by a Free and Voluntary Oblation of himſelf upon the Croſs he had made Atonement for the Sins of the whole World, he roſe glorioufly from the Dead, and in the Sight of many

(*q*) Heb. i. 2, 3.

(*r*) Joh. vii. 46.

many Witnesses, was taken up into Heaven. Presently after his Ascension he sent the PARACLET, to confirm all that he had said or done before. That Blessed Spirit came down, and wrought New Signs and Wonders by the hands of his Apostles. They spake with Tongues, and in the Name of *Jesus* they cast out Devils. They were endued with such Wisdom and Vertue from above, that they drew after them the Admiration of the World, the Heathens crying out *That the Gods were come down on the Earth in the likeness of Men* (*s*). The Effects of this Miraculous Power of the H. Ghost accompanying them, were in very little time seen throughout all the World. The Devil's Kingdom was overthrown, his Oracles were silenc'd, the Temples of the Idols were demolished, Paganism was beat down, and Christianity prevail'd wherever it appear'd. These are plain Matters of Fact, delivered down to us by Credible History, and by the Constant and Universal Tradition of all Ages. Now, if Men will not be *Convinc'd* by these Things, what can God do more to *Convince* them? They that can doubt after this, *neither would they be perswaded*, I do not say *though one rose from the Dead* (*t*), for That our Lord hath done, and a great deal more, for their *Conviction*, but, tho a Voice should speak unto them from Heaven.

(*s*) Acts xiv. 11.

(*t*) Luk. xvi. 31.

And

And here I cannot conceal my Thoughts, that Infidelity, or a Denial of the Truths of Christianity now, that is, since the Descent of the H. Ghost, I very much suspect to be that tremendous Sin and Blasphemy against the H. Ghost, which our Lord pronounces to be Unpardonable in this World, and in that which is to come. I am confident, that if That Sin can be committed now, it must be This; or, I know not what it is. *I say unto you, all manner of Sin and Blasphemy shall be forgiven unto Men*, says our B. Saviour; *But the Blasphemy against the H. Ghost shall not be forgiven unto Men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the H. Ghost, it shall not be forgiven him, neither in this World, neither in the World to come* (*u*). Our Lord here states a Difference betwixt Sinning against the Son of Man (that is, against himself) and Sinning against the H. Ghost. They that were Guilty of Sin against the Son of Man, were the *Jews*, who liv'd in our Saviour's time, saw his Miracles, and yet did not *believe* on him. And thô this no doubt was a very great Sin, nevertheless upon Supposition of their future Repentance and Acknowledgment of him, which might reasonably be expected from those [illegible] that God was yet to make use of [illegible] Dispensation, had still room left

(*u*) Mat. xii. 31, 32.

left for Pardon. For, when the Lord ſaid this, he was not yet Riſen, he was not yet Aſcended into his Glory, and the *PARACLET* was not yet come down. All theſe Great Evidences of Chriſtianity were ſtill wanting, to leave them without excuſe. And doubtleſs many were *Convinc'd* by them, that did not at firſt *believe*. But They are Guilty of Sin and Blaſphemy againſt the H. Ghoſt, who have liv'd ſince the Manifeſtation of that Bleſſed Spirit, and have heard of all the Mighty Things he has wrought in the World to atteſt the Truths of Chriſtianity, and yet continue in their *Unbelief*. This, our Lord declares to be Unpardonable, becauſe Pardon preſuppoſeth Repentance and Faith in our Saviour; but Faith muſt proceed from a *Conviction* of the Mind; and They whom theſe Things will not *Convince*, can never be *Convinc'd*: Becauſe, ſince the Deſcent of the H. Ghoſt, no New Revelation is to be look'd for, all Extraordinary Diſpenſations are ceas'd; The Sending of the H. Ghoſt was the Laſt that God had reſolv'd to uſe for the *Conviction* of Men, and we muſt expect no other *. Therefore They that doubt ſtill after this, muſt doubt on for ever; Their Caſe is deſperate; and they muſt be abandon'd to their own perverſe and Reprobate Senſe. GOD, in his Infinit Mercy, preſerve us all from Hardneſs of Heart, and from *doing deſpite unto the Spirit of Grace* (x). *AMEN.*

THE END.

* Cameron. Myrothec. Evang. in Loc. ſupr. *Alloquitur Dominus Phariſæos, qui Patris* Oeconomiam, *quæ antè Chriſti Adventum vigebat, inſuper habuerant: ſuamitem Blaſphemantes ſpreverant. Ait ergò, licet* Oeconomias *illas, quamdiù duravere, contempſerint, eſſe tamen ſpem veniæ ſub* Tertiâ, *quæ* Spiritui Sancto *tribuitur.* Sancti *verò* Spiritûs Oeconomiam *ſi proſequantur odio, ſublatam eſſe omnem veniæ ſpem; quia* Quarta Oeconomia *minimè expectari debet.*

(x) Heb. x. 29.